

## VIII.—Description of UCH-SHARÍ'F. By Munshí MOHAN LÁL.

[Dated SíT Pun, on the joint streams of the Panjáb.]

*Uch*, surnamed *Uch-Sharíf*, or holy *Uch*, which being near the junction of the united streams Hesudrus, Hyphasis, and Hydraotes, Acesines, and Hydaspes, attracts the notice of geographers, contains numerous sepulchres of the Muhammadan saints. The oldest of all is that of SHÁH SÁIF UL HÁQQÁRÍ, but it dwindles into obscurity. A miserable wall without the roof environs the dust of the above saint.

If I write the respective names of the saints of *Uch*, along with their incredible miracles, I fear to enlarge my remarks: however, I presume to lay before you the endeavors of my feeble pen in regard to SHÁH SÍAD JALÁL and his reputed descendants. He died 600 years ago, and is said to have lived to the age of 150. His tomb, which is inside a large but gloomy room, is elevated about five spans from the surface of the ground. It is a very simple building, adorned with the poor frail and old canopy. Both of his sides have ten graves of his offspring. They are distinguished by one rising above the other, which fill the entire position of the room. None of them have any kind of inscription.

SHÁH SÍAD JALÁL acquired a very great fame by defeating the HALÁSSU', and converting his son BOLÁQU' into Islámism. He was the ruler of *Betúwahí*, near *Baháwalpur*.

JALÁL had three sons, AHMAD KABÍR, BAHÁ UDDÍN, and SÍAD MUHAMMAD. When the first of the three was about ten years old, he happened to meet a man in the bazár, whose son had died of some disease. He applied to AHMAD KABÍR to restore his dead son to life. The young saint, after making ablution, turned his face towards *Mecca*, and repeated the words "Qum bi izn Alláh\*," which literally means, Get up by the command of God.

Such is the wonderful miracle described of AHMAD KABÍR. When he grew older, he became the father of the two reputed sons, SÍAD JALÁL UDDÍN and SÍAD MUHAMMAD RÁJU'. The former was called by the name of MAKHDU'M JAHANÍÁN JAHÁN GASHT, (or the traveller and the Lord of all beings;) and the latter, RÁJU' QATTÁL, (or the Rájú slayer.) Numerous miracles were wrought by these two brothers. They went to pilgrimage through *Persia*, &c. &c. &c., marrying a great number of wives, and leaving children in every country, which, tradition says, amounted to 12,000; but I doubt the authenticity of the information.

\* The power of raising the dead by saying the above mentioned word, I hitherto knew was only peculiar to Jesus Christ.

When the MAKHDU'M reached *Madíná* he was suspected to be a common Musalmán and not a Síad. On this he stood out of the door, and, looking at the tomb of MUHAMMAD, cried as follows: "*Assalám alaíkíki yá jaddí*" (or, Peace be with you, O grandfather); when came the answer "*Va alaiki ussalám yá valdí,*" (or, Peace be with you, O son) out of MUHAMMAD'S tomb, which convinced the men of the shrine that he was a real Síad. People assert that this proves his being the respected and first saint of the Musalmáns. On receiving the intelligence, I desired to visit the monument of such a renowned holy man of *Uch*.

In company with my countryman and school-fellow, Pandit KÁSHÍNÁTH, we proceeded to the town of *Uch*, and passed through a few narrow streets on our way to the shrine.

On coming to the door, which has dwindled into the most ruinous state, we descended towards the west, and turning to the south entered the room where the body of the MAKHDU'M rests. The tomb is a very poor structure, but raised about seven feet high from the ground, which is concealed by numerous other graves. There is nothing admirable in the shrine of the MAKHDU'M. Three small openings give light inside the apartment.

The following Persian inscription written on the door, presents us with the date of the MAKHDU'M'S death.

تاریک گشت جمله جهان بی جمال شاه تاریخ بود هفتصد و هشتاد و پنج سال

"Tárik gasht jumlah jahán be jamál Sháh,  
Tárikh búd haft sad o hashtád o panj sál."

When the world was covered by darkness without the countenance of the Sháh, (or Makhdúm.) The date was 785 of the Hijrí era.

The mausoleum of MAKHDU'M JAHÁNÍÁN JAHÁN GASHT is annually visited by the pilgrims of the distant country. It is a popular belief in this region, that a fool can get restored to perfect sense by eating the earth of this tomb.

It is very odd that the tombs of the saints of the holy *Uch*, who possessed such boundless reputation and respect in days of old, have been not adorned with any kind of architectural beauty, either by their posterity or believers, except that of "*Bíbí Jind Vadí,*" (or the lady of the long life.) It is situate on the verge of a precipice which commands the old bed of the *Panjáb* rivers, and gives a romantic view.

The southern part of this magnificent sepulchre has been unfortunately swept away by the late inundation of the above streams.

Besides this, it suffers a good deal by the neglect of the Musalmáns, who do not repair it. The door, which has been entirely eaten by worms, opens towards the east, and has a sight of the other two cupolas. They excel in material and handsomeness the others of *Uch*, except that of “Bíbí Jind Vadí.”

“Bíbí Jind Vadí” was one of the descendants of SHÁH SÍAD JALÁL, of whom I have already spoken. The dome in which she sleeps is erected of burnt bricks, which are cemented by mortar. The whole of the edifice is ornamented by various hues and lapis lazuli of the celebrated mines of *Badakhshán*. The size of this grand building may be estimated at about 50 feet high, and the circumference 25.

Though the clouds had unluckily obscured the light of the day, still we endeavoured to take a sketch of the Bibí Jind Vadí's mausoleum by means of the camera obscura. I herewith enclose a copy of it—[which we omit for reasons given on a former occasion.—ED.]

IX.—*Specimens of the Soil and Salt from the Sámar, or Sambhur lake salt-works. Collected by Lieut. ARTHUR CONOLLY, and analyzed by Mr. J. STEPHENSON.*

It is now more than a year since I received from my friend Lieut. A. CONOLLY the specimens named at the head of this article. They were on a very large scale, and packed up so carefully as to exhibit on arrival, almost as perfect a picture of the process and progress of the salt manufacture at the celebrated lakes of *Sámar*, as could be obtained by a personal visit to the spot.

At my request, Mr. STEPHENSON submitted such of the specimens as seemed to require it, to chemical examination in my laboratory, and where the results were unexpected, I verified them myself by re-examination. My sole reason for delaying the publication of these very interesting memoranda was, that I was in hopes Lieut. CONOLLY would favor me with a full account of the manufacture, which, however, public business and subsequently ill health obliged him to postpone—and thus time has crept on until the specimens themselves have nearly dissolved away in the damp air of the last rains; and unless I place on record what I already possess, there will hereafter be no means of consulting the perishable materials to prepare another report.

The labels which accompanied the parcel were so full and explicit, that, when followed by the chemical notes referring to the numbered specimens, they formed nearly as comprehensive a view of the opera-